

**Pages Missing**

# The Presbyterian Review.

Vol. XII.—No. 47.

TORONTO, MAY 28, 1896.

\$1.50 per Annum

## OVER LAND AND SEA.

As their gods were, so their laws were; Thor the strong could  
reave and steal,  
So through many a peaceful inlet tore the Norseman's eager keel;  
But a new law came when Christ came, and not blameless as before;  
Can we, paying Him our lip-tithes, give our lives and faiths to  
Thor?  
Lowell.

A very interesting service was held at Marylebone Presbyterian Church on Sunday morning May 3rd, when the pulpit was occupied by Lord Overtoun and Mr. J. Campbell White, of Calcutta. Curiously enough, although the two speakers have the same name, they are not in any way related. Lord Overtoun, as Dr. Pentecost reminded the audience, is a Scotchman; Mr. Campbell White is an American. Lord Overtoun remarked that he had never before stood in the pulpit with anyone of his own name. He dwelt on the great responsibility of this country to India, and reminded his hearers that we are now at a critical moment in the history of our Indian Empire. Ancient faiths were decaying and the educated young men and women of the country were waiting for a new revelation. If we let them alone they would become educated agnostics.

The alarming decrease in the English Wesleyan Church membership is naturally enough engaging the earnest attention of the denominational leaders. Comparing Methodism in Cornwall in 1866 with the position of the denomination there in 1896, there is a decrease in the thirty years of over 4,000 members. This is traced to the decrease in the mining industry.

One, writing to the editor of *The Methodist Recorder*, says: "Your leading article laid bare more than one weak spot in our Church life. You say: 'The passion for pleasure has enormously increased. The theatre, the dance, and incipient gambling, feasting, frivolity, and sport are increasing their hold upon English society with frightful rapidity. Anybody who imagines that Methodism has escaped the influence is living in a fool's paradise.' I wish these words were not true. Alas! they are. As a Church we are suffering in many places from the plague of worldliness, and as ministers we shall have to set our faces steadfastly against this. It requires tact and courage, but it must be done. Many still say unto God's prophets, 'Prophecy not unto us right things, speak unto us smooth things, prophecy deceits'; but, holding our commission from God, we dare not do this."

Prince Oscar Bernadotte, the second son of the present King of Sweden and Norway, has a Sunday school for the children of the higher classes. "It is a pleasant sight," writes a contributor to *Sunday at Home*, "to see this royal prince standing at his desk in the schoolroom, and touching to hear him, in his own earnest, unaffected manner, explain the Word of God for his boys."

In Norway there are 5,048 schools, with 57,470 scholars, almost equally divided between the state Church and the other denominations, the former being slightly in the majority. In Sweden the total numbers are greater than in both Norway and Denmark combined, there being

15,000 teachers and 189,467 scholars, about two-thirds belonging to the Established Church. There are, however, about 800,000 Swedish children that do not attend Sunday school.

To rightly estimate the value to the Church of an institution like the Presbyterian Board of Publication and Sabbath-school Work, one should open up a package such as we received recently containing samples of all its periodical publications. We see a great many papers, lesson helps, etc., and if there are any better adapted to the needs of Presbyterians, young or old, we have not seen them. Beginning with the *Forward* and ending with the *Junior Lesson Leaf*, they should be circulated in every one of the congregations of our Church. A study of the catalogue of books published by the Board will leave an equally favorable impression.

"Archdeacon Govett," says *The Rock*, London, "calls attention to the deep and widespread mischief which has been for years silently effected by the illustrations in *Punch*. Since a Roman Catholic became its editor, scarcely a week has passed in which our bishops, our clergy, and the non-conforming ministers have not been made the subject of some objectionable caricature, delineating them in some unmanly, cowardly, ridiculous or contemptible aspect."

Reed pens, split at the ends like quill pens, have been found in Egyptian tombs dating probably 2,500 years before Christ.

Siberia and Greenland, it is claimed, have both at some far distant period occupied a position on the earth's surface that was tropical in every particular.

Mean men are, somehow or other, interesting studies. A gentleman who is intimately associated with the business ends of a great many religious weeklies, says *North and West* is sending out the following epigram on the subject of "mean men": "A man may use a wart on the back of his neck for a collar button; ride on the back coach of a train to save interest on his money until the conductor comes around; stop his watch at night to save the wear and tear; leave his 'i' and 't' without a dot or cross to save ink; pasture his mother's grave to save corn; but a man of this kind is a gentleman and a scholar compared to a fellow who will take a newspaper, and when asked to pay for it, puts it into the post-office and has it marked, 'Refused.'"

Excellent philanthropic work is being done in New York through the utilization of vacant lots, which, by arrangement with the owners, the unemployed are allowed to cultivate. Last year eighty-four heads of families raised crops of a market value of \$9,871.16. The expense to the Committee was \$4,281.73. This is true philanthropy, for it enables the willing worker to support himself. Are there not some philanthropists in Toronto who will organize themselves into a Committee for the similar utilization of Toronto's many acres of vacant lots?

# The Presbyterian Review.

ISSUED EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets, Toronto.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line 1 year, \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto, May 28, 1896.

## Young People's Societies.

THE sessions of the General Assembly of the Church in the United States, being held at Saritoga, have so far furnished material of great interest to the church. One of the reports which will arouse interest everywhere has been that dealing with the Young People's Societies, presented by Rev. Dr. David R. Breed, of Pittsburg. The findings so far sustained merit full insertion. They read as follows:

"This Assembly recognizes as under the jurisdiction of the Church all young people's religious organizations of every name which are to be found within its churches or composed of the members of its churches. The variety in the forms of these organizations cannot affect the substantial relation which they all alike sustain to the Church in her organized capacity. That relation is, in one sense at least, the relation of a child to its mother, and involves thereby mutual obligations. The Church in her courts owes it to her young people to take account of their aspirations and activities, and to provide proper media for the exercise of these, and the young people, on their part, as members of the Church, have a duty of recognizing fully her spiritual authority, implying, as it does, her right to advise with them, and to direct their movements. It is this authority which unites together all Presbyterian Churches into one common body, and it must reach to all of its organizations. Such being the case, the Assembly deems it unnecessary to prescribe any specific form of organization for individual Young People's Societies, while it expects them to conform to certain acknowledged principles, both general and particular, as follows:

"In general, these societies are to be organized and to work in conformity with the historic position of the Church, as expressed in her standards and interpreted by her courts. This historic position of the Church needs to be emphasized to-day with reference to the separation of the Church in its organic capacities from all political creeds and all methods of political action. Our Young People's Societies may not be utilized for the advancement of any political project, however apparently laudable. The Church inculcates upon her members the loyal discharge of their responsibilities as citizens, but, in political matters, leaves it to the individual conscience to determine as to political parties and candidates and platforms."

## Scottish Church Union.

The first of the great annual church meetings in Scotland is that of the United Presbyterian Church, a report of the proceedings of which is just to hand. The United Presbyterians do not call their Supreme Ecclesiastical Court a General Assembly, as do the Established Church and the Free Church of Scotland, but a Synod,

but the difference is not one of function, but of name. At the meeting just closed questions of much importance were discussed and disposed of. First among them may be placed the attitude of the Church on the question of Union with the Free Church. Overtures were made on behalf of the Free Church by Rev. Dr. Ross Taylor, and were received with remarkable cordiality. The Synod passed a resolution which practically commits the Church almost without reserve to a Union with the Free Church. What this implies is of great importance to Scotland. The two great bodies which have been drawing closer to each other these many years would exercise a vast influence for good in spheres now beyond them, and Home and Foreign Missions would receive an impetus which would be felt for many years. There would be a saving of resources, of machinery, of money and a consequent ability to face present problems and undertake new projects, which divided has been impossible. These and many other reasons, which are obvious, lend interest to the hope that the Union so cordially approved of by the Synod will be carried to a speedy and happy conclusion. Not long ago the result of negotiations between the three great Scottish Churches with a view to union, was given to the world, and from the reasons published, it was clear that the great obstacle in the way to a United Scottish Presbyterianism was the State connection of the Established Church, involving a principle and privileges which the Free's and U.P.'s could not accept, nor the Established Church abandon. The statements, however, were clear on another point, and it was, that no insuperable obstacle lay in the way of Union between the U.P. and the Free Churches, and it seems but a corollary from the positions then taken up that these two churches should now seek to become one. Dr. Taylor did not speak officially for his Church, (the Free) but evidently with the endorsement of the leaders and it is more than probable that ere this writing reaches our readers a responsive message shall have been drafted and adopted by the General Assembly of the Free Church. Unanimity in the Free Church on such a question is not to be expected. A considerable section holds to the distinctive principle of the Church with respect to State connection. When the Free Church was founded in 1843 the Establishment Principle was a vital element in her constitution. The great leaders—Chalmers, Candlish, Cunningham, Begg, Macdonald, etc., did not dream of accepting the principle of voluntarism of which the Church they founded has been perhaps the most notable exemplifier, and there is a strong party in the Church which is tenacious of the articles of the constitution in this matter. It showed its strength many years ago when Union negotiations had been in progress and it still is possessed of vitality for vigorous struggle. Yet its numbers and influence are on the wane, and its position has been weakened by sundry resolutions of the General Assembly antagonistic to the existence of the Church of Scotland as an Established Church, and presumably to the Establishment Principle upon which the State connection is based. Furthermore, the opinion has been gaining ground of late years that the work of evangelization of the lapsed masses at home and of the heathen abroad has been grievously retarded by continued division, and a corresponding weakening has been manifesting itself in the ranks of the champions, within the Free Church, of a Church establishment. The prospects of a happy and favorable issue are brighter, therefore, now than a few years ago, and whatever the immediate result, there can be no doubt, the action of the United Presbyterian Synod will do much to bring

the Churches together with union as the ultimate goal.

There was an interesting discussion on the new Hymnal for the Church. Rev. Dr. Henderson, of Paisley, in asking the Synod to approve generally of the draft by the Committee, asked also that the Committee be instructed in concert with the Committees of other churches finally to adjust the Hymnal for publication, and to issue it as a joint Hymnal for Public Worship. The Synod agreed to the course proposed, almost unanimously, four commissioners only voting for further expurgation.

The various schemes of the Church were reported upon favorably, and on the whole the Synod of 1896 will be remembered as one of great importance to the future of the Church.

**The Gaelic Lectureship.**

The Senate of the Presbyterian College of Montreal has issued a circular appealing for provision for the future financial basis of its Gaelic Lectureship. We heartily commend this appeal to the Church. The committee says that by extensive correspondence with the best informed Gaelic-speaking ministers and others of the Presbyterian Church in Canada, in the Maritime Provinces, the Province of Quebec, and the eastern, central, and western parts of Ontario, it has ascertained that the number of congregations and mission stations throughout the Church in which a knowledge of Gaelic on the part of the minister is either indispensable or very advantageous is little, if at all, short of one hundred and fifty, and that even now there are several vacant Gaelic pulpits. Those who have any acquaintance with the Scottish Highlander and his language know how sacred are the associations of his mother tongue with the services of the sanctuary and with the friendly intercourse between him and his minister, and, therefore, how desirable it is that such a help to the true spirit of devotion and Christian converse should be cultivated, so long as there are those in our communion whom it may benefit. It is thus evident that the training of Gaelic-speaking ministers is a necessity, and it is in accordance with the educational spirit of our Church that, if such are to be trained, their teaching should be efficient and thorough. The Committee are aware that, in two other colleges of our Church, examinations in Gaelic have been conducted, but they have reason to believe that the Presbyterian College, Montreal, is the only institution in Canada, or indeed in America, in which Celtic studies form the regular subject of academic lectures. In this connection, therefore, they make no sectional appeal. In stating the wants of the Lectureship, the Committee name a minimum sum for endowment of five thousand dollars, with the hope that the amount may speedily be doubled. Until this minimum sum is reached, the annual expense of the Lectureship will be two hundred and fifty dollars. The Gaelic-speaking constituency of the Church should not find it a tax to provide either the capital or the annual interest of so small an amount.

**Sabbath Observance.** The deliverance of the General Assembly at Saratoga on Sabbath observance was pronounced: It denounced all unnecessary work on the Sabbath, excursions, ball games, bicycle riding, lax views of the Sabbath, social entertainment, and Sunday newspapers.

**Mission Claims in the United States.** The time of the General Assembly in the United States it is expected will be occupied chiefly with the subject of missions, than which there is no higher. How shall the increas-

ing work be met? How shall the agencies be made more effective? In the home field the cry is "Send us more help." In the foreign field the call comes with a voice that should be heard by every heart, "Come over and help us." These, and such questions will be considered.

**The U. S. A. Moderator.** At the meeting of the General Assembly of the Presbyterian Church in the United States. Rev. Dr. John L. Withrow, of Chicago was elected moderator, and Rev. Dr. Benjamin L. Agnew, of Philadelphia, vice-moderator.

**Polygamons Converts.** A report on the admission of polygamons converts to baptism and the church came before the General Assembly at Saratoga, on an overture from the synod of India, which asked that the decision be relegated to the synod for decision in each case. The report of the special committee, consisting of Dr. John R. Wells, of Brooklyn, President of the Board of Foreign Missions; Dr. E. R. Craven, of Philadelphia, and Elder George Junkin, was presented by Dr. Craven. It stated that the request could not be granted, and this view was adopted by the Assembly by formal vote.

**The Prohibition Judgment.** In the article on the Prohibition Judgment of the Privy Council which we published last week, a typographical error clouded the meaning of the statement contained in the second paragraph. It ought to have read: The Province possesses the power to legislate absolutely with respect to any liquor traffic which is entirely provincial. For instance, any transaction exclusively pertaining to Ontario may be controlled by the Ontario Legislature. The Ontario Legislature has power (should it choose to exercise it by enacting a law) to prevent a resident of Ontario from manufacturing, buying, selling or "dealing," in a business way, in intoxicating liquors, within the province of Ontario, but a resident of Ontario could in that event, buy liquor in the province of Quebec, for example, and import it to Ontario for his own use, not for traffic. Again, the province could, if it chose, prohibit the manufacture of liquor within the province so far as the liquor were for sale in that province, but not if for sale beyond the province.

**The General Assembly's Travelling Arrangements.** The Rev. Dr. Warden has arranged with the railway companies, for reduced fares, which are available for commissioners and their wives, and others having business with the Assembly. Tickets going must be purchased within three days' of opening of Assembly and in returning are good for three weeks after Assembly adjourns. When tickets are purchased a certificate must be procured from the ticket agent at the starting point. These certificates will be attested at the meeting of Assembly, and return tickets obtained free, provided three hundred have used the railway certificates. The number who did so last year was only slightly in excess of three hundred. It is therefore important that all commissioners, etc., should secure a Standard Certificate from the railway company, at the starting point, in order to ensure the return tickets being obtained free. If travelling by more than one line of railway, certificates should be obtained from the ticket agent of each railway. The certificates, as well as the return half of all round trip tickets, should be handed to Dr. Warden on arrival in Toronto, so that they may be vised by the officer appointed for the purpose by the railway companies.

One hundred and fifty Chinese converts were baptized last year by the Rev. Hopkin Rees, a Welsh missionary of the L. M. S., who is located at Tientsin, North China.

## The Late Prof. Murphy of Belfast.

Recent Irish papers bring news of the death of Dr. James G. Murphy for forty-one years Professor of Hebrew in the General Assembly's College, Belfast. He was in his eighty-ninth year and active almost to the end. Many of our readers who knew him personally or by reputation will be interested in the following sketch of him taken substantially from the *Irish Presbyterian*:

This worthy divine was born in County Down, in the month of January, 1808. About that time a day school of a superior character had been established at Comber, in the neighborhood of his birthplace, and there young Murphy acquired the elements of an excellent English classical education. He was an apt scholar, and, when still in his boyhood, he obtained an appointment as assistant teacher in a seminary not far from Dublin. But he did not remain long in that position. In 1827 he entered Trinity College as a sizar, and thus for a time obtained the means of living in comparative independence. He was a most laborious student, and soon distinguished himself among the alumni of Dublin College. In 1830 he reached a further advancement, when he secured a Scholarship, and, in all, he resided fully seven years within the precincts of the Irish University. Like many other youths, he had entered on his collegiate career without any well-defined religious principles, and, as all the honors and emoluments of the Irish seat of learning were then confined to members of the Established Church, he was meanwhile content to conform to its arrangements; but he was by birth a Presbyterian, and when he began to turn his attention in good earnest to ecclesiastical questions, he soon made up his mind to return to the Church of his fathers. In 1835 the Presbytery of Dublin reported to the Synod of Ulster that he was under their care, and on first trials for licence as a preacher; and the Presbytery of Raphoe reported two years afterwards that on the 26th of October, 1836, they had ordained him to the pastoral charge of the congregation of Ballyshannon, in County Donegal.

Mr. Murphy commenced his ministry at a time when the Irish Presbyterian Church was in a most interesting position. Only a few years before it had parted company with Unitarianism, and it was now exhibiting unwonted zeal and energy throughout its borders. New congregations under its care were springing up in all directions. The Presbyterian congregation of Ballyshannon had been on the point of extinction, but the settlement of Mr. Murphy in the place seemed to impart to it new life, and it has ever since continued to grow in strength. He is still remembered there as a most painstaking and efficient pastor. Ballyshannon was thirty Irish miles from the place where the Presbytery usually assembled, and no public facilities were provided for communication, but Mr. Murphy contrived to attend the meetings of the Church court with wonderful punctuality, and always rendered valuable aid in conducting business. After laboring in Ballyshannon about five years a vacancy occurred in the Head Mastership of the classical department of the Belfast Royal Academical Institution, and as his eminent qualifications for such a situation were well-known, he was successful in obtaining the appointment. In this charge he remained about six years; but, meanwhile, he did not cease to preach, for he was still in the vigor of his strength, and though his exertions as the head of a great public seminary were exhausting, he was ever ready to relieve his ministerial brethren on the Sabbath by occasional services. In 1847, when additional endowments were given by Government to Belfast Presbyterian College, and when in consequence the General Assembly was called on to elect a Hebrew Professor, the choice fell on the popular head master of the Belfast Academical Institution. When passing through Trinity College he had carried off the highest prizes for proficiency in Hebrew literature; as head master of the classical department in the Royal Institution, he had with great acceptance been giving instructions in the language of the Old Testament, and thus it was that he had little difficulty in securing a majority of the suffrages of the ministers and elders.

We deem it quite unnecessary to dwell on the services which Dr. Murphy has rendered to our Church as

Professor of Hebrew. As a teacher of the sacred tongue his diligence has been indefatigable. To him we owe largely the proficiency in sacred literature attained by so many of our ministers. We have among us at present a goodly number taught by Dr. Murphy who are known as excellent Hebrew scholars. It is only when ministers are thus equipped that they can address themselves successfully to the business of sacred criticism.

Seventy or eighty years ago the Presbyterians of Ulster were almost destitute of a native literature. The establishment of a Presbyterian College in Belfast may be said to be the beginning of a new era in our literary history, and Dr. Murphy has been one of the most prolific of our native authors. His contributions to the Press in the shape of tracts, pamphlets, and articles in magazines could not be easily enumerated. He was one of the first who appeared in print to refute the errors of Bishop Colenso, and he took a very decided part in the discussions relative to what has been called "Bible Wine." He published treatises on the Human Mind, on Sacrifice as set forth in Scripture, on Daniel and the Revelation of John, and large volumes of commentaries on Genesis, Exodus, Leviticus, Chronicles, and the Book of Psalms. His works if collected would form the nucleus of no inconsiderable library. They all bear testimony to his ripe scholarship, his extensive erudition, his calm judgment, his excellent spirit, and his amazing industry.

About the time of his settlement in Belfast he obtained the degree of LL.D. from Trinity College, Dublin, and more recently his Alma Mater presented him with the degree of D.D. We are not aware that any other Presbyterian minister for the last two centuries has received like token of respect from our National University. In 1888 Dr. Murphy, feeling the growing infirmities of age, obtained leave from the Assembly to retire from the discharge of the active duties of his professorial chair; but he had not since been idle. In various ways he had been contributing to our Church literature, and as he delighted to preach so long as his strength permitted, he every now and then appeared in one or other of our pulpits in Belfast or its immediate neighborhood. In January last he entered on his 89th year, since which time his health had been unsatisfactory. The Church is the poorer for his loss, but has nevertheless been permanently enriched by his long and eminently useful life.

## Sharing Profits with God.

"Augustus" in a recent number of the *New York Observer* relates the following suggestive incident: The years from 1833 to 1836 were marked among other things in this country by speculation in land, and in manufactures. One industry which has in later years developed into large proportions and great profit was the manufacture of silk. It was thought wise in those days to begin at the foundation of the culture. So multitudes of silkworms were imported, and that they might be fed, plantations of mulberry trees were started in different parts of the land, but chiefly in New England. My father was an importer of silks from France and Switzerland, from Italy and from China. Among the importations from China there came in response to an order a small bag of mulberry seed. The wily Chinese, who were in favor of free trade and protection at the same time, sent the mulberry seed, but took the precaution to bake it. Therefore when it was planted it failed to germinate. A second bag was ordered, and furnished under conditions which rendered the baking process impossible. The entire cost of the venture was fifteen dollars. The seed is very small, and the quantity in the bag was enough for a considerable experiment. So the seed was sent to a farmer in the Connecticut valley, who agreed to plant it and take half of the mulberry trees in payment for his labor and the use of his land. In due time my father received word that there twenty-five thousand mulberry trees at his disposal, as the result of his bargain. He did not know what to do with the incipient forest, and so gave orders to sell the plants for what they would bring. The silk speculation was at its height, the worms were hungry for mulberry leaves, and the twenty-five thousand small trees found a ready sale. The agent turned over between twenty-five hundred and three thousand dollars to his astonished

principal. The principal went to his partner, who was also his cousin, a godly and benevolent man in direct line of descent from the Rev. Jonathan Edwards of Northampton and Stockbridge and said to him: "Mr. Edwards, we have received a remarkable and unexpected profit from that bag of mulberry seed which we imported from China. It costs us fifteen dollars, and we have realized nearly three thousand. I propose that we give the money to the Lord, and as we got the seed from a heathen country that we send the profit to the American Board of Commissioners for Foreign Missions." Mr. Edwards promptly assented, and the money went into the Lord's treasury. The owner of the other half of the mulberry trees kept them; they rose upon his hands, but before he realized, the silk manufacturers failed, the worms died, though the trees lived; the industry proved premature, and the only permanent and valuable investment from the mulberry speculation that I ever heard of was that which went towards the foreign missionary work.

### Forgiveness Of Injuries.\*

BY REV. ADDISON P. FOSTER, D. D.

#### THE PROCEDURE IN FORGIVENESS.

Our Saviour was obliged to give His disciples a method of procedure in adjusting their difficulties. In this rude world difficulties spring up even between Christians. Christ's directions are for brethren,—“if thy brother sin against thee”—they are for those in the church; “tell it to the church.” It has been doubted if the word translated “church” could possibly mean this here. It is urged that the Christian Church was not organized till some time afterwards. True enough; but Christ was preparing the way for the church, and apparently He had outlined His plan in reference to it to His disciples. This was not the first time that He had used the word. He had previously said, “Thou art Peter, and upon this rock I will build My church.” Evidently the word had a definite meaning and the meaning it has to-day. A “brother” then was a fellow church-member, a brother Christian. If things go wrong between these brethren what course is to be pursued?

1. Let the *aggrieved* move in the matter. Why so? Ought not the aggrieved to seek out the aggrieved and ask his pardon? Certainly, but he may not know that he has hurt his brother. It is quite possible to say a thing thoughtlessly or do a deed ignorantly that rankles in another's breast while the offender is innocent of any intent of harm and knows nothing of the feeling he has aroused. The remedy for this is in Christ's direction and is to be found in no other way. Let the aggrieved, then, ask for an explanation.

2. There must be a personal effort to right the wrong. The two meet; they talk over the trouble; the aggrieved honestly tries in a Christian way to secure reparation. This means much. If the two are Christians, misunderstanding and even injustice will melt away like the mist of the morning.

3. But if this does not succeed the third step is for the aggrieved to continue his effort at reconciliation by an interview with witnesses. They can testify to the truth of what he has said. They can add their persuasions to his. And if the effort fails they can testify to the church what has been done.

4. But if this fails, then let the trouble be brought to the attention of the church. The church should adjust the trouble if possible. A family is bound to do all it can to harmonize its members. The church is a family.

5. But if this fails, what then? “Let him be unto thee as the Gentile and the publican.” This is a direction for the aggrieved party. How far does it apply to the church? Just so far, and no farther, as it finds itself obliged to share the grievance of its injured member. If the offense be real and serious, the church cannot well avoid espousing the cause and sharing a sense of injustice.

The treatment required is simple and not severe. The brotherly relations cease,—and that is all. The Gentile and the publican were not in the same social circle with the disciples. There was not and could not be intimacy between them. So one who is unrepentant and persistent in his injury is to be let alone. The old relationship is impossible. He should be kindly treated. His welfare should be sought. But confidence in him is gone; his hostile spirit continues;

intimacy is no longer possible. This means a withdrawal of fellowship on the part of the individual aggrieved, and it may mean the same on the part of a sympathizing church. Action taken thus cautiously is ratified in heaven, and thus God gives his children, guided by the Spirit, a certain power to bind the loose.

Peter raises a new question. It relates to

#### THE NATURE OF FORGIVENESS.

“How often shall I forgive my brother? The Pharisee says three times. Is seven times enough?” No, says Christ, let it be seventy times seven, by which He evidently means, let it be without limit. Forgiveness is not so much the doing of a thing a certain number of times as it is the possession of a right spirit. What we need is a forgiving spirit, always ready to receive an explanation and to restore the penitent to favor. But cannot there be forgiveness without repentance? No, God will not forgive us without repentance, and he does not ask a greater grace in us towards one another. It is impossible to restore one to brotherly relations who persists in his hostility. To attempt to do it were absurd. But the moment that he repents his wrong forgive him and restore him. Until that time, if you have gone through the steps for his reclamation as directed by Christ, you are justified in denying him the old brotherly relation, but not in seeking him harm or in neglecting to do him good so far as you are able.

#### THE REASONS FOR FORGIVENESS.

Christ set these forth in the parable of the unmerciful servant. One reason is that we have the divine example for such forgiveness. God is ready to forgive us. He sets us a example that we should do as He has done to us.

A second reason is our vastly greater need for the divine forgiveness. We must have that forgiveness for the sake of peace. We cannot be happy and live in alienation from our Father. We are impelled to seek Him and cry for pardon for our sins. But how illogical and absurd for us to hope for the divine forgiveness when unwilling to forgive a brother man whose injury to us is infinitely less than ours to God. God accepts His children's grievances as His own, and He cannot and will not forgive us while we persist in treating wrongly our brother man.

One other reason for our exercising forgiveness is that to fail to do so in accordance with the divine directions is a sin and must be punished. It is both disobedience to God and injustice to man. It is, still further, in direct opposition to God's plan in dealing with man, and to the spirit of Him whose name is Love.

#### Moral Decadence.

BY G. C. H.

For the Review.

It is the duty of those who aspire to influence and elevate the public mind to sound a note of warning in the presence of danger. It may seem strange, perhaps unwarranted, to indicate, as is done by the caption Moral Decadence—that there is either such a thing in our midst, or that it is possible, except in individual instances here and there. It may be said, our surroundings are too favorable—our spiritual privileges are too great to permit it. The numerous church spires pointing to Heaven, the religious advantages of our people, their early training in the Christian family, and the church, all seem to imply moral culture, and progress. And such there undoubtedly is. It would be a grave reflection on our churches and her ministry, if it were not so. And we are thankful for it. But, at the same time, it must be conceded that we have very many proofs that hand in hand with moral progress, goes Moral Decadence, where grace abounds, there also sin abounds, as of old. With the wheat spring up also the tares. If evidence of this is desired, one has only to look about him.

In the first place, Moral Decadence is observed in the painful lack of religious life in the home. In the cities and towns, families whose children are almost or wholly grown have very little family life together. Sons are very little in their houses as a rule. They rise in the morning barely in time to get to business; their evenings are spent socially, or otherwise, outside of their own home. There is not opportunity for family worship, and we presume it is not practised in fifty per cent of the families connected with the Church. Then how little faithful religious instruction is given to the young in general. The Sabbath school plainly

\*A Meditation based on (Matt. xviii. 15-35) in the Bible Study Union Course on “The Teachings of Christ.”

declares this. One of the complaints frequently made is that children do not prepare their lessons at home. And closely and naturally following upon this is the neglect of church attendance, especially by young men. Over and over again, statements are made by reliable persons, who make it their business to find out, that but a small percentage of young men attend Church in our cities. They are immersed in self-indulgence, in pleasure. Is moral progress either probable or possible under such circumstances? We assert this is an unmistakable sign of Moral Decadence. If people do not occupy themselves with religion, they must inevitably lose the advantage it imparts. Home religion is the indispensable condition of moral progress and stability, and its absence means Moral Decadence.

Turning from the home, to the general life of the community we observe a very common neglect of obligation. It is well expressed in Christ's words. "they say and do not" Promises are not observed. Personal convenience or inclination seems to be the measure of obligation. A good illustration comes from where we least expect to find it—the Church. How lightly many treat the obligation faithfully to attend the sanctuary services. Rarely are all the members of a Church committee present at its regular meetings. How many Sabbath school teachers are absent from their post in the school! There seems to be a woful lack of a sense of the sacredness of obligation.

Then, again if we observe the general conduct of men in business, we are forced to admit that there is a Moral Decadence which is not only present, but widespread. Is there not a deplorable lack of good faith in the business community? Men make promises, but do not keep them. Men are covetous before being just, or rather without being just. Where gain is concerned, they will sacrifice principle, and righteousness. They will sacrifice a brother to their greed. And even members of churches fall from the faith and the right, and miserably betray that sacred cause with which they are identified. Laws have to be multiplied in order to keep men to their obligation. Who trusts a man in business? Distrust is the rule, and every business transaction must be hedged about with every possible guarantee. And who does not acknowledge with shame the general corruption there is in political life! Surely we need go no further. There is Moral Decadence, there are very many signs of it everywhere.

Now, if our inferences are correct then the plain duty of the church is to do her best to bravely face the problem. If it goes on, society will not, cannot improve. It must grow worse. The need of the hour is to revert to the Pauline method of preaching—to preach, with like zeal, "righteousness, temperance and judgment to come." A gospel without righteousness is salt that has lost its savour. It is not the Gospel of Jesus Christ. Now if Felix trembled under such preaching, sinners will tremble now. And the sooner they tremble, the better, both for themselves and for the community of which they form a part. The sooner may we expect to witness an improvement, and progress in the moral tone and life of our land.

#### Elder-Moderatorship.

BY N. A. O.

Written for the Review.

This question as to whether Elders may be appointed to the office of Moderator of Session, Synod or General Assembly is one of chief interest because it is one that affects the practice of the Church fundamentally. To say that it is a controversial question in the Church would be to quite misstate the facts, for that it is not, and could scarcely come to be. We believe it is the *long time practice* and not the *necessary practice*, or the safety or solidity or permanence of the Church that the question touches.

Whatever may be said in this communication either favoring Elder-Moderatorship or in opposition to it, your correspondent does not wish now to appear in the light either of a champion nor yet of a critic in that regard. Meanwhile let it be agreed, "there is much to be said on both sides." But an editorial of yours has suggested some criticism of positions taken. It is in regard to the "able statement" made by Dr. Laing on the floor of the Synod of Chatham. There were a good

many who heard the arguments on both sides of the question who thought the principal defenders of the action of Hamilton and other Presbyteries in placing an Elder in the Moderator's chair were not perfectly conscious of a strong case for they seemed to argue at greater length, and with less logic than is their wont. Nor was the other side of the case presented with sufficient clearness, though with much vigor.

Now as to the four positions submitted by Dr. Laing. The first is that the Book of Forms, etc., does not say the Moderator *shall be* a minister, but is a minister; and that "the cautious wording of the statement was intentional and significant." We ask, Is there any more "cautious wording" in that book that may some day prove "significant"? The book was adopted by the General Assembly in 1889. Only now are we finding out that it is a very convenient book containing rules so worded that they are readily construed to fit the case. We submit that the Book of Forms is supposed to have crystallized and to have stated unequivocally the long standing practice of the Church, a practice either directly enjoined by Scripture or else deducible therefrom. This, notwithstanding the fact that the Assembly of '89 approved and adopted the book "as a useful guide" rather than as a law-book.

Dr. Laing's second position was, that "in any organized society, unless the constitution pronounced otherwise, every member was eligible for election to the Presidency, and there was no provision to the contrary in the law of the Church."

(What is the "law of the Church?" Where are we to find it? Evidently not in the Book of Forms which is only, it would appear, "a useful guide" exhibiting the "ordinary practice of the Church.")

But this second position the doctor takes is not analogous, as he evidently intended it to appear, but savors rather of begging the question. The Church ought to be Scriptural as regards her constitution and presumably is so. Other organized societies are not necessarily so, and seldom make any claim to Scripturalness in point of their constitution. If there is to be any copying let it be done by the societies—not by the Church. If she is Scriptural in this so essential a particular she does not need to copy. Whatever truth in this question may be get-at-able and is not already appreciated, cannot be arrived at by such an argument. And the case ought not to be in any way prejudiced.

The third position taken by the doctor is not calculated to bring much added privilege to the Eldership, for it contains two exceptions which do much to invalidate the argument intended to favor Elder-Moderatorship. The first exception he plainly states in that the existing parity between ministers and ruling Elders is not *strict* parity unless in functions of government. His words are, as quoted in your editorial of the 7th inst., "When a Presbytery is constituted there is strict parity between ministers and ruling elders except when functions other than those of government have to be performed."

The second exception is implied. It is that the strict parity posited exists only after a Presbytery has been constituted. If we have understood rightly, then *who is to constitute the Presbytery?* or declare it constituted? Dr. Laing, we believe, only weakens the case still more when he "contends that a minister is really an elder who is authorized to teach." This needs not to be contended, for the Apostles themselves not only were elders, but some of them claimed the office.

Then as regards the fourth position taken, viz., "that exceptions had occurred in the past to the use and want of the Church on this point;" your correspondent has it from the clerk of the Presbytery that was the first in Ontario to adopt the course for which the Presbytery of Hamilton is now called in question, that that particular Presbytery elected an elder as its Moderator in order that the Elder-Moderatorship question might be before the Church. Perhaps other Presbyteries, whether recently or in other days, had some equivalent reason for the step they took. In any case such evidence is only collateral at best, for it does not affect the Scripturalness or un-Scripturalness of the question at issue.

Let the question be thoroughly studied and discussed, for nothing but good can come of it.

## The Duty of Giving.

A prominent member of a church in one of our large towns remarked the other day that though they made an excellent financial showing this year, yet, in truth, nearly all the giving was done by about twelve families, though there were some two hundred in connection. There are very few churches perhaps where the same thing does not occur. And these few families, while not poor, are generally not among the wealthiest. This is really a serious matter. What sort of Christianity is that which is neither interested in, nor conversant with, the financial work of the church? What right has any family to put the financial burden on the shoulders of a few, and even forget that it is resting there? The church is not merely the place to which we are to look for benefits to ourselves. It is God's own instrument for good in the world, and it has a right to look to each one of us for liberal support in all its undertakings. We have serious duties to render to it, as well as benefits to draw from it. The duty of giving applies to all. The circumstances of a man must be desperate when he cannot be expected to give. Yet what church is there where people do not complain habitually that they cannot give. They find it hard enough to live! If they were rich they would do great things. How many men will hold back when a subscription list is circulated until the small amounts are reached, or give what the person before them subscribed, though their income is twice or three times as great. An examination of the list of contributors to church funds of various kinds would show in a most startling way what hypocrisy there is in many a congregation. Apart altogether from the necessities of Christian work, this question of giving is a very serious one. It may have to do with the material and temporal, but it is intimately connected with the deeply spiritual. No test is perfect, but there are few, if any, better tests of the Christianity of an individual than the disposal of his money. "For where your treasure is, there will your heart be also," said Jesus. Trace a man's money, and you know just where his affections are. The practical application from the pulpit of the principles of the Gospel to the use of money is something much needed in our day. Some clergymen shrink from asking for money, or making any pointed reference to giving. It savors, they say, of begging. But the duty of the clergy is to preach the Gospel and apply it to the daily life of men; and if the use of money is to be excluded, then one great side of life is to be totally neglected. To bring home with power the truth of those words of David, "All things come of Thee, and of thine own have we given Thee," is in itself to do a noble work.

## Why is it Wrong to Bet?

Because there is a wrong motive at the bottom of it.

It is indulged in, as it seems to me, because of one out of two things—each equally harmful.

1. If it proceeds from an unrighteous cause, viz., a desire for unlawful gain, or merely an effort to gain credit for a superior wisdom, which is not really possessed, because the result is dependent on a chance or stratagem. In either case, dishonesty is at the root of it.

It may be a desire for other men's goods or money, or it may be trying to deceive others; one thing it is—a false assumption of what is not in reality ours, and therefore dishonest.

2. If it proceeds from a restless craving for excitement, and love of incident—a very common reason, and not so dishonouring as the first cause; but to indulge in betting is then for a man in the highest degree to sin against himself.

He is producing desires which will never be satisfied; he is creating illusions which will never be realized; he is promoting envying and strife, and going in the train of those evils spoken of in St. James iii. 14-16, and Rom. xiv. 13-14.

The first case constitutes a wrong in itself, but letting that pass, dishonesty is an offence against God

and men; while in the second case, it is only too evident that in degrading himself a man dishonours his Maker.

## Should Women Speak?

To the Editor:

DEAR SIR,—I wish to ask through the columns of your paper as to the Scripturalness of Women leading in our Christian Endeavor meetings. May explain away the passage in Corinthians by saying that it was the custom of the heathen women to interrupt the services by asking questions. But in Paul's Epistle to Timothy he takes higher ground and gives reasons for forbidding it, which is, that Eve being the cause of Adam's transgression, God has excluded her from teaching and governing in our public worship. So we see that it is the revealed will of God that public religious teachers should be men not women. He has allotted to them different spheres of action, and the perfection of each consists not in aspiring or submitting to occupy the place of the other, but in performing their own appropriate duties.

FOR CONSCIENCE' SAKE.

## Woman's Work in the Church.

"The Lord giveth the word: the women that publish the tidings are a great host."—Ps. lxxviii.

This is especially true in our own day.

Let us notice briefly a few of the positions in which we find "women publishing the tidings":

1. In our organized societies such as W.C.T.U., Y.W.C.A., Y.P.S.C.E., W.F.M.S., Mission Bands, Bands of Hope, etc., women take an active part. What minister's heart has not been gladdened by the enthusiastic work of the women of his congregation?

2. In Sunday Schools, three-fourths of the teachers are women.

3. The vast majority of the teachers in our Public Schools are women, and although directly no religious instruction is given, incidentally much good seed is scattered by them.

4. The world of letters has been invaded by Christian women, and not only do we find our S. S. libraries filled with the books of such writers as "Pansy," "A.L.O.E.," Mrs. Prentiss, etc., but the public at large eagerly read the works of many talented women.

5. Many eminent women have not been afraid to let their voices be heard from the public platform, and their message has been as far-reaching in its effects as if it had come from the lips of more favored man. After hearing a lady's stirring address recently a man was heard to remark "That makes us men feel small."

6. In some places where civilization has reached the height to allow it, even the pulpit has been acceptably filled by the weaker sex, and the time is not far distant when women, trained in our Theological Colleges, will be preaching the word of life in our churches.

7. In the Salvation Army, which to-day is no mean factor in the Evangelistic work of the world, we find women in some of the highest offices.

8. In the Foreign Mission Fields, two-fifths of the missionaries are women.

9. In the home we find woman filling what is pre-eminently her best position for publishing the tidings. There thousands of Christian mothers are daily teaching their children the way of life. The social life gives all women an opportunity by their daily walk and conversation to witness for Jesus. A Godly, consistent life never fails to have its effect upon those who come in contact with it.

"Through endless sequence of years to come,  
Our lives shall speak, when our lips are dumb."

A. L. HAMILTON.

The *Irish Ecclesiastical Gazette* quotes, with justifiable pride, the words of Judge Pryor, of New York, in adjourning the divorce court not long ago. He had, he said disposed of forty-five cases, and then proceeded to say: "It is a singular thing that out of more than forty-five cases which have been before me this term, in not a single instance was one of the parties concerned an Irishman or an Irishwoman. I would not have taken note of this were it not that almost every other nationality has been represented on the one side or on the other in these cases, except the Irish. There must be some controlling influence." On this *The Gazette* comments: "The Irish people do not change their virtues with their skies."

## MISSION FIELD.

## The Beginnings of Missionary Work in the West.

It was nearly 200 years after Columbus' arrival at the east shore of this great western continent, before anything was known of this far western country. But we find that as men did find their way west little by little, they were followed closely by missionaries of the Society of Jesus. In 1615, to quote Mr. Macoun, "Champlain ascended the Ottawa and crossing to Lake Nipissing, passed down French River to Lake Huron. While on this expedition he heard of Lake Superior, but it was twenty-six years after this before a Frenchman launched his canoe on the Great Lake. Two missionaries of the Society of Jesus reached the lake in 1641." Thus we find that just so far west as any settlement had gone, missionaries had, so far, followed close at their heels. In 1668 two French gentlemen, De Grosseller and Radison, demonstrated the existence of a water route from Lake Superior to Hudson's Bay by compassing Lake Superior, ascending the Kaministiquia and crossing the waters of the Rainy River, following it to the Lake of the Woods, and then following the Winnipeg River to Lake Winnipeg, thence descending the Nelson to Hudson's Bay. This is as nearly the first expedition to the west as history gives us, though it is possible others had preceded these Frenchmen. From this on, the Hudson's Bay company began establishing settlements and trading posts in many different parts of the west. Other trading companies were also formed and between these and the Hudson's Bay Co. trouble arose. It was in 1703 when the first H. B. post was opened on the Red River. About this time Lord Selkirk, by the purchase of shares, gained control of the H. B. Co. His right to the territory was disputed and much trouble arose; but he refused to give up his claim and all attempts to overthrow the company were futile.

But without entering further into the history of the country we turn to more directly view our subject. The first settlers in Manitoba, viz., those brought into the country by Lord Selkirk, who was himself a Lowlander, were Highland Scotchmen and Presbyterians. With them, as Principal Grant has put it: "Religion was the principle of their lives, and their religion was inextricably bound up with the simple forms of the church of their fathers." They would not have left their mountains and glens for the prairies that, Lord Selkirk told them, were ready for the plough, in the heart of an unknown continent, had he not promised that a minister of their church would accompany them to their new home.

But it was found difficult to get a minister so a lay catechist, James Sutherland by name, was sent out and did faithful work, but was removed owing to the hostile influences of the North West Company. But these noble families of Highlanders were not without their Gaelic Bibles, and know how, and what was better, loved to read them. They sang the plaintive Gaelic tunes to the Psalms of David and prayed as to a living God. No minister of their own having been yet sent out, in 1820 they welcomed the Rev. John West, a missionary of the Church of England. Much was done by him and other missionaries of the Church of England, (viz., Rev. D. T. Jones, Rev. Mr. Anderson (bishop) and Bishop Macbray, (the latter two being Scotchmen,) to minister to the special wants of these Highlanders. But they never forget their own beloved church and still hoped for a minister of their own.

But at last the Church of Scotland, so long deaf to their cry, in 1852 sent the Rev. John Black to minister to them. Taking six weeks on the journey from Toronto to Winnipeg, via the States, he arrived and was welcomed and ever after loved by those sturdy Scotchmen, who, to the number of 800 left the Episcopal Church in one day, with no thought of reproach on the part of its Bishop and with only feelings of gratitude to him. A manse, school and stone church were at once erected, and as the mason gazed on the finished solid structure he exclaimed, "There! keep pouther and ill hands aff her, and she'll stand for a hunnor years and mair!"

For fifteen years more nothing was done by the Presbyterian Church for the North West. Rev. Mr. Black was, to use Principal Grant's words again, "Bishop and Presbyter." The settlement grew and in 1871 was erected the first Manitoba College beside the Kildonan Church. But the most earnest early missionary work in the North-West was done by the Roman Catholic and Anglican Churches, and while the Scotch Church delayed about sending anyone to minister to her own people, these other churches were working away faithfully among not only English speaking people, but half-breeds and Indians as well, along the Red River and North as far as Hudson's Bay and on the Mackenzie River, where they built churches and schools and found many of their young men ready to teach, even without remunera-

tion in many cases. Thus the Church of England especially, gained a great foothold in the far north, and it is a fact not at all to the credit of our own Presbyterian Church, which we all love better than any other, that places are even to-day to be found where laborers of the Anglican persuasion are faithfully discharging their duties, while no Presbyterian has found his way to them as yet as a preacher of the Gospel. This is true in some of the Indian settlements near James Bay, as I was informed last winter by some who have spent the best part of their lives in these settlements in the employ of the Hudson's Bay Company; and by one man especially who is a strong Scotchman, and endured the Anglican form of worship all these years until recently, under protest. Of course it may now be as well for our church not to interfere. But we turn now to the Roman Catholics and we find that, as usual, they were not far behind the first in performing missionary labor in their own way.

In an article written by the late Archbishop Tache's secretary, he says Lord Selkirk, anxious to attract to his colony the French Canadians dispersed throughout the country, took the necessary steps to secure the services of two priests; and the Rev. J. N. Provencher and Rev. S. Dumoulin were sent, one (the latter) was at a later date sent to Pembina, while the former remained in St. Boniface and was made its first bishop, where he remained until his death in June 1853. He sent missionaries to the Saskatchewan country, to Athabasca, to British Columbia and Oregon; so we may consider St. Boniface the headquarters of the great field extending north to the Arctic Ocean and west to the Pacific. Much self-denying and arduous toil was performed by devoted men in the Roman Catholic and Anglican Churches in the early days of the North-West. And while we have a right as Presbyterians to hang our heads for work that might have been done in those days that was not done, yet we may not forget that when a Scotchman makes up his mind to do a thing it is made and he will do it or die in the attempt. This the Presbyterian Church is proving in these days of missionary enterprise; and that, together with the fact that as we believe we have, generally speaking, more spirit and less form than any other Christian body, and also the fact that in all things we make much of the sovereignty and control of God, and the futility of man's own efforts, is going to bring her yet to the front if she is not already there, and make her the most powerful factor, denominationally in the saving of souls, and in moulding the character of this great Western country.

Let us profit by the lessons of the past, and let us also ever remember that we have a grand and noble cause and that much responsibility rests upon us as Christian workers and as servants of God, for the maintenance of that cause and for allowing the Holy Spirit to work in and through us freely, that we may prove a power for good yet in the hands of an all-wise and all-powerful God, in the up building spiritually, of this as yet but young and virgin country, full of all the grandest possibilities if directed in right channels by those stationed in prominent places as her pilots, who labor in the service of the King.—A. E. CAMP, in *The Manitoba College Journal*.

## Mission Notes.

St. Augustine, about 420, remarks that many Christians of his day thought that the coming of Christ was at hand, because, said they, the Gospel had now been preached in all the world. He reminds them how very far the Roman world is from being the whole actual world. There are, he remarks, many races, and even unknown races, to which the Gospel had not yet been preached, and to which God had not yet made it possible to preach it. "Even in the heart of our own Africa," says he, "how many tribes there are of which we have no knowledge, and to which we have no access!" How different the case now, as to the world at large, and as to Africa in particular!

The *Zeitschrift* happily remarks that the Buddhist imitation of the Sunday-school is just such a sign of the impending collapse of Budhism in Japan, as Julian the Apostate's futile attempts to introduce Christian usages and institutions into his decaying paganism was a sign of his despair. Conscious imitation only succeeds when the principles are the same; otherwise it only hastens ruin.

A new hall has been opened in Florence, Italy, and after a month's experience the prospects are encouraging. Mr. Nathaniel A. Shaw, who is charged with the work, is now giving a series of historical lectures on the great reformers, "and these," he says, "are being listened to with the most rapt attention by large audiences." The entire expense of fitting up this hall has been met by a friend whose name Mr. Shaw is not at liberty to publish, but for whose generosity he thanks God and the donor.

## Letters from Palestine.

BY REV. D. MCKENZIE.

*Written for the Review.*

NOTES ON BEYROUT.

*(Continued from last week.)*

An important factor of the development of a city depends on its educational advantages. In this respect Beyrout is highly favored. It is perhaps the most important centre of Christian education in western Asia. Throughout Syria and Palestine are met teachers and Christian workers trained in its institutions, and on every hand are heard acknowledgments of the indebtedness in which the country at large lies for the uplifting influence thus exerted. For the day is now far past when the statement needed to be argued that education permeated with Christian truth, goes to secure individual municipal and national supremacy. In this same connection it should be mentioned that Beyrout and the Lebanon enjoy Christian government, have a comparatively large western population and are professedly in large numbers Christian people. With such facts lying before them, there is little wonder that those who have large interests in Beyrout flatter themselves that their city has bright prospects for the future, and that it is destined to exert a large influence in the future history of Palestine and Syria.

At the present the population of Beyrout is said to approach one hundred and twenty thousand. Six years ago some authorities estimated its population at over eighty thousand. Thirty-nine years ago Dr. Thomson stated that its population was then not less than forty thousand, and that thirty years previous to that date it was only five thousand. These figures show that even should the one hundred and twenty thousand given above considerably exceeded the actual; the growth of the city has been very rapid indeed. Perhaps the most important industry of the place is the manufacture of silk, an industry that can be almost indefinitely extended. As one walks the streets he will hear at many a point the clattering of the hand loom as it weaves its costly fabric for the luxurious in different lands. The coast fisheries also would prove productive were it not for the crushing burden of a short sighted local tax. Already sufficient has been said by implication in regard to the fruits and cereals which change hands on its markets. The leading educational institutions of the city have all Christian ends in view. The most prominent of these is the Syrian Protestant College. This institution as its name implies is undenominational in character but emphatically Protestant. It was founded by a number of wealthy gentlemen in the United States, is supported by a large endowment, and is controlled except in local affairs by a board of trustees resident in New York. Its departments of instruction are numerous. It has a preparatory school for the younger pupils. A more advanced department in which the senior students received what is virtually a university training, and a large medical school. The latter is said to provide the best medical training to be had within the limits of the Turkish Empire. The classes are open to all students irrespective of their religious views, but all are compelled to attend the daily religious services held for the benefit of the students. Perhaps the most pleasing sight seen in Beyrout during a recent visit was the orderly assembly of the scores of students enrolled in this institution as they united outwardly at least in the public worship of God. In the work of the college one of our young Canadians, Rev. Dr. Webster, takes a prominent share. Dr. Webster formerly was a missionary of our church laboring among the Jews at Haifa. While there he (as was learned during a stay of two days' at that place) had succeeded in winning the confidence of those among whom he labored, and a place of influence in the community. His present position, however, is a more commanding one, and provides a far wider sphere of usefulness. Among organizations more strictly missionary, stands at the front the American Mission in connection with the American Presbyterian Church. Two buildings in connection with this organization call for notice. One of these is the handsome church in which is held every Sabbath a service in English in addition to the ordinary Arabic services. The other is the Theological College building situated on the grounds of the Syrian College. At the present the classes are not conducted in this building but in a similar building erected in the mountains which was found better fitted for the training of Syrian theological students. The "Syrian Schools for Syria's Daughters," is an organization with very considerable prominence. It was in this city that the founder of these schools spent her riper years, and it was while living here that she directed the movement that resulted in establishing these homes of Christian education throughout the length and breadth of the land. It is not to be wondered at, therefore, that the visitor hears much about the late Mrs. Mott and her Syrian schools. Lesser

Christian institutions are so numerous that time would fail to make mention of all. Suffice to quote "Beyrout is famous for its missionary and philanthropic institutions, and every traveller will do well to visit them, as they represent a great power which will revolutionize Syria."

Beyrout this year was brought into special prominence through the quarantine regulations of the Turkish government. For some months there were cases of cholera appearing occasionally at Alexandria. To prevent the spread of this dread disease within its territory, the government wisely issued an ordinance that all passenger boats calling at Alexandria should be quarantined in landing passengers at any other port in the empire. Beyrout was appointed quarantine station for Palestine and Syria. Accordingly all visitors to the Holy Land found it necessary before disembarking to proceed northward to Beyrout and there 'do' quarantine. Willingly or unwillingly, therefore, all paid that place a visit. The manner of introduction was not a very happy one. Those who have passed through a similar experience elsewhere know very well that unfavorable impressions are almost sure to be made. In this case, however, they proved to be of only a very temporary character. For a few hours of freedom spent in the city went to remove them all and to make the new comers kindly disposed not only to the place itself, but to the country at large. The English speaking inhabitants proved so hospitable, and the comforts of the hotels so superior to what one had reason to expect, that the hours spent in meeting the demands of the sanitary laws of the hour, soon became a mere memory helping in some slight way to illustrate the well known truth that the bitter going before the sweet makes the sweet the sweeter. The fact is that no one will have reason to regret the necessity that obliges him to enter the Holy Land from the north. For the beauty and fertility of that more remote part will be a useful introduction to the more arid districts of the south.

## TWO DAYS' ON CARMEL.

There is no mountain in the east better known to the Bible reader than mount Carmel. If Hermon, Sinai, Horeb, and the mountains of Jerusalem be excepted perhaps there is none so well known. And it may be that in the memory of the majority, the location of even these is less accurately fixed. Let there be presented a map showing the conformation of the country, and the probability is that the tardy finger will be laid upon Carmel more readily than upon any other of its mountains. Its prominent position and its associated history have united in producing this result.

The conception ordinarily had of that mountain, however, is not proportionately accurate. It is indeed very inaccurate. After one has visited some of the well known localities in Palestine he will be prepared to say that his conception of Carmel was less in harmony with the reality than was that of almost any other place. He knows either Jordan, the Dead Sea, the Sea of Galilee, Olivet, Ebal, or Gergino as soon as he sees it. His conception formed from description and engravings was in these cases sufficiently true to make it easily possible to recognize the original whenever seen. Not so in regard to Carmel. When it is approached for the first time either by land or sea surprise will break through every restraint and embody itself in the question: Is this Carmel? The original proves so different from the conception formed from different sources throughout the years!

In conversation with different parties it became evident that perhaps in the majority of cases those who have not seen Carmel think of it as a mountain peak rising precipitously out of the sea; a second Gibraltar only in its natural condition and overlooking a broad expanse instead of a narrow strait. On such a peak, in bold defiance to the record, Elijah is supposed to have discomfited the priests of Baal; and such a peak in equally bold defiance to the truth of inspired poetry is supposed to have aroused the prophetic spirit to speak of the "excellency of Carmel" and "the fruit of Carmel."

The truth in regard to the topography of Carmel may be summed up in the statement that it is not a mountain peak but a mountain range, that it is not a "bold promontory" overlooking the sea, but a range of some elevation extending inland several miles from the sea. No one can coast along the shore without seeing the truth of this statement, nor can he take his stand on any point of vantage to the north or east of Esdraelon without doing so. Carmel designates a mountain range as emphatically as does "Lebanon" or the "mountains of Ephraim."

*(Continued next issue.)*

It is said that the Christian natives of the South Sea Islands prepare their Sunday food on Saturday. Not a fire is lighted, neither flesh nor food is cooked, nor a tree is climbed, nor a canoe seen on the water, nor a journey by land undertaken on God's holy day.

## OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Episcopal Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

### BRIGHT MISSIONARY MEETINGS.

The missionary meetings of our Young People's Societies should be the brightest and most enjoyable of all. Unfortunately they fail to interest frequently because a fresh method is not employed and variety is not secured. The following suggestions from "Fuel for Missionary Fires" will be found just what is wanted to brighten the Young People's Missionary meetings:

**MISSIONARY BUDGET**—Publish a *Budget of Missionary News*, dealing with, say, China. The Budget should have one or more short editorials, a poem, a number of good articles, a missionary letter, news from the field, and any features that might be of interest. Here is a suggested *Table of Contents*: (1) Editorials, (2) Language and Literature, (3) Medical Hospitals in China, (4) Things Chinese, (5) Contrasts, (6) Chinese Converts, (7) Manners and Customs, (8) Superstitions in China, (9) Our Workers and their Work, (10) "Behold what God hath Wrought," (11) "Runaway Bob," a story by Robert Morrison, (12) Bear the Message Onward. (Poem.)

The reading of these twelve papers could not fail to be interesting, and educative. The necessary information could be secured from the missionary papers and magazines. The Foreign Mission Committee has published a number of pamphlets on China which are brimful of information.

**PICTURE MEETING**:—Let each number on the programme have for its text or subject a picture of something connected with the mission work in the field for that month. Make appeals through the "eye gate" as well as the "ear gate." It is said that Dr. Alexander Duff's first purpose to give his life to mission work came as a result of his father's taking the lad on his knee and showing him pictures of idols on Sunday afternoon.

**Example**.—Picture meeting on India. Picture of William Carey. Talk: India as Carey found it compared with India of to-day.

Picture of a Hindoo Idol. Talk: India's gods and their worship.

Picture of a Leper Camp. Talk: Among the lepers of India.

Picture of Hindoo Women. Talk: Zenanas and Zenanas Workers.

**CURIO MEETING**:—Let each number on the programme have for its text or subject some curiosity from the foreign field.

**Example**—Curio Meeting on China. A Chinese woman's tiny shoe. Talk: Foot-binding.

A pair of chopsticks. Talk: Chinese Manners and Customs.

Chinese book. Talk: Chinese language and literature.

Chinese idol. Talk: The gods of the Chinese and their worship.

**OUR CHURCH'S WORK**:—Every one should know all about the mission fields and the missionary machinery of our own Church. A meeting specially prepared to furnish this information would be interesting and instructive.

Short papers on the following subjects might be prepared:—

1. Our Missionary Committees. How it works, and what it does.
2. Our Woman's Foreign Missionary Society.
3. Our fields occupied by our Church, the beginning of the work, the laborers employed, and the progress that has been made.
4. What our Church may expect from the Young People's Societies. What our Society can do.

### CHRISTIAN SOLDIERS.

In thinging over the long list of God's heroes in the army and navy, three figures spring prominently into view—Capt. Hodley Vicars, Sir Henry Havelock, and General Gordon. Each of these combined in his own person certain unique qualities upon which we love to dwell. Their Christian career stands out unblemished; their saintliness of life and rare perfection of Christian character surprise and delight us even when it seems to remove them to some pinnacle far beyond the common reach. Their individual history is well known, and we do not need to refer to any part of it. In gauging the causes, however, which produced in each case the perfected flower of a spotless life, we feel sure that on the human side much may be credited to the ordinary training and traditions necessary to a military career. Where the life of these saintly men can be made of profit to ourselves will be in the study of those ordinary conditions of military life that when properly seized and applied to the Christian career, give a significant and vital meaning to the phrase "Christian soldier."

### A SOLDIER'S FIRST LESSON IS TO OBEY.

To this there is no exception. Officer and private, drummer and general, have each in his own place to perform this duty of prompt and unflinching obedience. Nelson's famous lesson to his midshipmen was "Obey, and never ask why!" And our late poet laureate has told us in burning words—

"Theirs not to reason why,  
Theirs but to do or die."

This habit of unhesitating obedience is ingrained in the professional soldier, and produces its natural effect on the spiritual life of those who amid the difficulties and temptations of a soldier's career are faithful to their Saviour and God. This was especially the case with the three noble Christian soldiers we have named. They never questioned God's commands, they never hesitated to do what Christ told them to do. We simply cannot imagine such a figure as General Gordon querying any of the commands of the Gospel. Obedience, implicit and prompt, was their natural attitude. Well would it be for us, too, if we could absorb into our spiritual life this soldierly conception of literal and real obedience! If we could only banish hesitations and confusions of purpose, and procrastinations and delays, and the sometimes more sad acts of positive disloyalty and disobedience, then we too would find our spiritual life adjusted to the true conditions of spiritual power and growth, for there is no greater source of strength, no more imperative condition of true spiritual growth than ready and unflinching obedience to the will of God.

Another advantage which these saintly men drew from the circumstances of their military career was

### DEVOTION TO DUTY.

In a regiment, or on board a ship of war, the work is minutely subdivided. Every man has his duty to perform, each has his place to fill, and his work to do. Pledged to the fulfilment of that duty each man stands. Neglect of it, a shirking from it, is counted little short of infamous. The order always, and under all circumstances, is "Do your duty." Ignorance of that duty is scarcely possible, professed ignorance of it would be considered disgraceful, evasion of it would be dishonorable. In peace or in war the trained soldier is always under the one imperative condition of service; whether the famous signal is flying or not his country expects him to do his duty. "The sum total of life," said a great commander, trained to long years of hard service for his king and country, is "Do your own duty, and compel others to do theirs."

On Havelock's grave, in India, there is inscribed the simple, yet sublime words "Here lies a man who tried to do his duty." Gordon has no known grave, but all men know him as one who cared for nothing else but to do his duty and obey God's will.

And we who claim to be Christ's soldiers need to press our conception of duty into the rigid mould of the earthly warrior. "Obedience," "duty," ought to mean even more to us than they do to the merely earthly warrior. Our own individual Christian career is dimmed and obscured, and the united forces that are at work for Christ are by so much rendered helpless and ineffective when we fail to realise the clear-cut and unmistakable definition of these two great words which every ordinary soldier is from the first trained to possess.

### LIQUOR ARITHMETIC.

"Boy at the head of the class, what are we paying for liquor as a nation?"

"\$900,000,000 annually."

"Step to the blackboard, my boy. First take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you put in an inch?"

"Between eight and nine."

"Give the benefit of the doubt; call it nine. How many inches would it require to pile these \$900,000,000 in?"

"100,000,000 inches."

"How many feet would that be?"

"8,333,333 feet."

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,578 miles."

"Miles of what?"

"1,578 miles of silver dollars, laid down, packed closely together, our national liquor bill would make. This is only one year's grog bill."

Reader, if you need facts about this temperance question, nail that to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog.—*Christian Observer*.

## FOR THE SABBATH SCHOOL.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

## International S. S. Lesson.

## LESSON X.—WARNING TO THE DISCIPLES—JUNE 7.

(Luke xxii. 24-37).

GOLDEN TEXT.—“Let this mind be in you, which was also in Christ Jesus.”—Phil. ii. 5.

OUTLINE.—{ Selfish ambition and its rebuke (v. 24-30).  
Self-confidence and its rebuke (v. 31-34).  
Forewarning of danger (v. 35-37).

TIME AND PLACE.—A. D. 30, Thursday evening, April 6th. An upper room in Jerusalem.

INTRODUCTORY.—From the Mount of Olives, where the words of our last lesson were spoken, Jesus, with His disciples, went to Bethany, on the eastern slope of the mount. There Jesus remained until the evening of Thursday. On the morning of that day He sent Peter and John to Jerusalem to make the necessary preparation for the observance of the Passover, which He desired to eat with His disciples. As they gathered in the upper room which had been prepared for the purpose, the disciples manifested something of the Spirit which had before this been shown, a spirit of self-seeking, which was rebuked by Jesus, as recorded in this lesson.

VERSE BY VERSE.—V. 24. “A strife.”—They sought seats of honor. “Which should be greatest.”—They still believed that Jesus was about to establish a powerful earthly Kingdom, and that they would be His chief counsellors, and the question was which should have the first place.

V. 25. “Kings of the Gentiles.”—Kings of earthly kingdoms. “Benefactors.”—Those occupying such high positions are counted worthy of honor as benefactors of their kind.

V. 26. “Ye shall not be so.”—That is, this is not the law of my Kingdom. “He that is chief, as he that doth serve.”—He that best and most faithfully serves shall be counted the greatest.

V. 27. “I am among you as he that serveth.”—Jesus, to enforce His words, had taken the office of the lowest servant, and had washed the disciples' feet.

V. 28. “Continued with me in my temptations.”—The word is used in the sense of “trials.” His disciples had been faithful to Him, and would therefore have their reward.

V. 30. “In my Kingdom.”—The heavenly Kingdom.

V. 31. “Simon.”—Simon Peter. “Sift you as wheat.”—In order to show that there was nothing but chaff.

V. 32. “I have prayed.”—That he might not finally fall. “Converted.”—Brought back from his apostasy. “Strengthen thy brethren.”—His fall was to be made the means of fitting him for this service.

V. 33. “I am ready . . . prison and to death.”—He was called at last to meet death for his Master's sake.

V. 34. “The cock shall not crow.”—The cock crows in the early morning, and the meaning is “before the morning comes thou shalt deny,” etc.

V. 35. “When I sent you, etc.”—The occasion referred to is that when the disciples were sent out two and two to preach and to heal.

V. 36. “He that hath no sword, . . . buy one.”—That this was not designed to be understood literally is shown by the fact that immediately afterward Jesus declared two swords enough, and rebuked Peter for too hasty use of his sword. It was a direction to use all suitable means for their support and their defence in the prosecution of their future work.

V. 37. “And he was reckoned, etc.”—Quoted from Isaiah liii. 12. Have an end.—He was approaching the completion of the work he came to do.

## HINTS ON THE LESSON.

After delivering the discourse which we studied in connection with the last lesson, Jesus retired to Bethany, where He remained in retirement, so far as the record informs us, until Thursday evening before His death. During this period Judas seems to have made his arrangements with the Jewish authorities to betray Jesus.

Apparently some time on this Thursday, probably early in the morning, Jesus sent Peter and John to Jerusalem to prepare for the celebration of the passover. Later in the day He repaired with the other disciples to this place, an upper room somewhere in the city. The order of events occurring after they assembled there, seems to be as follows, though Luke's narrative indicates otherwise:

1. The beginning of the Paschal Supper.
2. The contention as to precedence.
3. Jesus washes the disciples' feet.

4. Jesus points out the traitor.
5. The institution of the Lord's Supper.
6. Warning addressed to Peter.
7. Instructions addressed to all the disciples.
8. The last discourse, and the intercessory prayer.

Luke groups together the contention as to precedence, the warning addressed to Peter and the instruction to the disciples—all of which are embraced in our lesson, which, therefore, consists of three distinct parts.

In some respects our lesson is one more than usually difficult to teach, especially to small children. It should be very carefully analysed and studied, and special preparation should be made for the class work. Primary teachers will do well to avoid the interesting but difficult topics presented in verses 29, 30, and the directions as to buying a sword, verse 36. The general scope and meaning of these passages may be clear, but their particular explanation is difficult and doubtful.

## FOR TEACHERS OF PRIMARY CLASSES.

1. Review the last lesson, and describe the events which brought Jesus and His disciples to the upper room in Jerusalem on this Thursday evening. Question your scholars as to the original institution of the Passover; or, if they are not acquainted with it, tell the story of its institution in connection with the Exodus.

2. Then take up the lesson, telling how the disciples began to quarrel with each other as to which was the greatest, and which should have the best places at the table. We may suppose that each one wished to be next to Jesus at the table, supposing that this would help to secure for Himself the best place in that kingdom which they hoped Jesus was about to establish on the earth. All this may be illustrated by the eager desire people, even very little people, now manifest to get the best places and the best things for themselves.

Jesus rebuked this selfish ambition. He shows that the heathen and other worldly minded people have this spirit; but that His people must be very different. The law of greatness in His kingdom is this: *The servant of all is the greatest of all.* He Himself is an example of the truth of this law. He is among His people as one who serves. He is the greatest of all because He is the servant of all.

Do your utmost to get your scholars to understand this great principle of the kingdom of God, and to see the force and beauty of it, so that they will wish to adopt it as the rule of their lives. Those who thus live will, indeed, have a place—a noble one—in the kingdom of God.

3. If time permits take up the remainder of the lesson. We have:

- (1) Satan's eagerness to destroy us.
- (2) Our safety in Jesus' interest in us, His love and prayers for us, notwithstanding our forgetfulness and denial of Him. This point should be illustrated by Peter's case.
- (3) The reference to their former service, and Jesus' instructions in regard to it, with the charge as to the instructions respecting their future service. The chief point here to be noticed and enforced is that while Jesus is absent in person from the world, we are to do our part for the support and defence of His cause.

## SUMMARY

1. Self-seeking is a trait of fallen human nature.
2. The desire for the pre-eminence is a worldly, and not a Christian characteristic.
3. In Christ's Kingdom the highest place is assigned to humility and service.
4. Jesus ennobled service by Himself becoming servant to all.
5. The disciple may have tribulation, but he will share with Jesus the fellowship and honor of his kingdom.
6. The intercession of Jesus is our safeguard against Satan.
7. Pride and self-confidence go before a fall.
8. Trust in Providence, but use appointed means.

## LESSON SONNET.

Ambition's votaries! where are they not?

The well-put lesson which the Master gave  
Is all forgotten when we seek to have  
Our own conceits of what we are outwrought,  
And strive to shape our bearing as if fraught

With great import; vanity puts on grave  
Manners and postulates as if to save

A larger dignity than we ere brought  
Upon life's stage; this may a weakness be,

But may Ambition have no higher aim?

Yea! let the mind forecast life's range and see  
The emptiness of fortune and of fame,

Then in the light revealed of God agree

To seek heaven's crown with high ambition's flame.

—H. W.



ing rich fruit. The treasurer's statement was most satisfactory, also the report from the "Association," the receipts for the year just closed being in advance of last.

An interesting and impressive service was conducted in the South Side Presbyterian Church, Parliament St., Toronto, on Sabbath May 10th, when Messrs. Chas. Reid, Alexander Russell and William Campbell were ordained to the Eldership. With the pastor, the Rev. Jas. G. Potter, were the Rev. Chas. Campbell, Mr. John Reith and Mr. A. H. Gordon, elders. After an appropriate sermon the elders-elect were duly questioned and solemnly set apart for the work of the eldership. Mr. Chas. Reid is a native of Cromond, near Edinburgh. For many years he sat under the preaching of the Rev. Dr. Muirhead, was for some time a member of Free St. David's, Edinburgh, and came to Canada twenty-three years ago. During this time he spent some years in Blenheim, Ont. Mr. Alex. Russell was born in Inverkeithing, Fife, was a member of the U. P. Church there, and for some time a member of Leith Church. Since coming to Canada he has been in close touch with the active work of Canada Presbyterianism and when in connection with West Church of the Claremont mission. Mr. William Campbell was born in Glenluce, Wigtonshire, Scotland, was a member of the Free Church and has been in Canada 13 years. Some of this time was spent very pleasantly under the pastorate of the Rev. Dr. Abraham, Burlington, Ont.

#### Presbytery of Huron.

This Presbytery met in Brucefield on the 12th of May. Mr. Acheson was appointed Convener of the Home Mission Committee. Mr. Fletcher gave a report on the Financial Returns of Congregations for 1895, showing the average contributions per family, and referring also to the statistics, as to increase or decrease in members, etc. Mr. Stewart, minister, and Mr. George Hubkirk, elder, resigned as commissioners to the Assembly, and Messrs. Shaw and Hillerd were appointed in their places. Mr. Fletcher asked and obtained leave of absence for three months, with the intention of visiting the British Isle, etc. Mr. Musgrave was appointed a member of the Assembly's Committee on Bills and Overtures. Mr. Shaw gave a report on Christian Endeavor Societies, setting forth that steps are in progress for organizing a Presbyterial Society. The next meeting is to be held in Goderich, on the 14th of July, at 11 a. m.—A. McLean, Clerk.

#### Junior Endeavorers' Fill the Massey Hall.

Two thousand happy boys and girls and an equal number of their parents and friends filled the Massey Hall on the occasion of the Annual May Rally of the Toronto Junior C. E. Union last Friday night. Much of the interest of the meeting centred in the chairman, Master Herbert Todd from the Church of the Covenant, Presbyterian Society, a manly little fellow who presided over the meeting with all the self-possession and ability of a much older and experienced person. Modestly, quietly and quickly he carried the programme through to a successful issue without the slightest hitch; while it must be said for his audience that the little people gave their boy chairman most excellent order and attention. Older chairmen and older audiences could learn valuable lessons from the behavior of the Juniors at their rally.

The Junior Christian Endeavor Union of Toronto, is an organization that numbers 33 societies and 2,077 members. This union esteems among the children what the older Christian Endeavor conventions do among the adults. The aim of the society, as the name indicates, is aggressive Christianity, and the basis of the union is that the children cannot begin too young to fight the battles under the Great Captain. The union is not an ornamental affair whose chief object is to indulge in rallies. It is an able coadjutor in the work of the church, supporting missionaries, distributing good literature, and relieving distress. The rally the other night was really a respite, a breathing spot in the battle against sin and the devil.

The programme consisted of well-rendered selections by the orchestra, songs and exercises by the Juniors, a trio by the McBratney Brothers of Agnes street Methodist church, which received a well deserved encore, and spirited five-minute addresses by Messrs. Thos. McGillicuddy of College Street Baptist, S. John Duncan-Clark, president Toronto C. E. Union, and the Rev. C. O. Johnston.

The report of Secretary George B. Bickle showed a total of 38 junior societies, 1,389 active and 519 associate members, 126 superintendents and assistants, and a total subscription, among the Juniors, for missions, of \$278.34.

The prize banner for the largest proportionate attendance at the meeting was awarded to the West Presbyterian church, Denison avenue and Wolseley street. There were 102 members present.

## Correspondence.

### Mining Missions in B.C.

To the Editor of the Presbyterian Review:

In your B.C. Notes in the last issue, you say, "New Missions will require to be established in the upper country for the white people that are flocking thither in search of gold. The mining camp is the problem for the Mission Committee to solve for B.C. in the next ten years. The work is only begun, and must be taken up at once if we desire to hold B.C. for Christ and the Presbyterian Church." For the information of your readers, if not even your correspondent, let me say that the mining districts of B. C. are not neglected. North of the Thomson River we have two missionaries now, Messrs. McKinnon & Hutton. In the Southern country—Kootenay district—we have the Rev. D. Campbell, at Kuslo, Rev. A. McVicar at Nelson, Rev. W. C. Dodds at Rossland, Mr. W. Beattie at New Denver, Mr. J. M. Wallace at Ainsworth and Pilot Bay, and Mr. A. McMillan at Trail. The Rev. Thos. Paton is in the Kettle River district and as soon as Manitoba College closes, Mr. H. Y. Robertson leaves for Fairview and Mr. J. M. Irvin for Midway. Mr. D. W. Best is in the Upper Kootenay country; and Mr. A. Dunn, a grad. of the University of Manitoba, is leaving shortly to act as a scout missionary in the new mining district. Such a missionary was not asked for, but it was felt he was needed, and he is to be supported from private sources. All your correspondent says about California is true, and we shall try to prevent in B.C. the serious results that he deplors. Much, however, depends on how the U. M. C. is supported for mining missions in Southern B.C. must prove expensive.

Yours truly,  
J. R.

Toronto, May 22nd, 1896.

Dear Sir.—Where can I get Dr. Gregg's book of prayer, new edition, and what is the price? Yours truly,  
A Reader.

(The Book of Prayer for Family Worship, edited by the Rev. William Gregg, D. D., is published by Williamson & Co., Yonge St., Toronto. Price \$1.00.)

### Some Reasons why Travellers Patronize the Nickel Plate Road.

1st—Because its rates are always the LOWEST.

2nd—Because it gives unexcelled service—including through Wagner Palace Sleeping Cars between Boston and Chicago via the Fitchburg and West Shore Railroads, and Solid Through Trains between New York and Chicago via the West Shore and Nickel Plate Roads. Its day coaches are lighted by gas, heated by steam in winter, and are in charge of uniformed colored attendants whose services are free to all passengers. Its dining car and buffet service is unsurpassed, and its meal stations serve the best of meals at the lowest rates.

3rd—Because it will give you side trips without extra charge to CHAUTAUQU LAKE and NIAGARA FALLS on all tourist and excursion tickets.

4th—Because it runs along the shores of beautiful Lake Erie, with its cooling breezes, and delightful scenery—passing

through the famous "Grape Belt" of New York, Pennsylvania and Ohio, and the "Gas Belt" of Indiana—the beautiful cities of Erie, Cleveland, Fostoria and Fort Wayne—the Summer Resort of Green Springs, and many other noted places.

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For all information, call on the nearest ticket agent, or address F. J. Moore, General Agent, 23 Exchange Street, Buffalo, N.Y.

### The Absolute Security of an Estate—A Policy of Life Insurance.

"A man's happiness," says Marcus Aurelius, "is to do things proper to man." The family man in these days who does not realize that one of the things proper to man is to insure his life, has remarkable ideas of propriety, to put it mildly."

"Ask him whether his business matters are so arranged that if he should be carried off this very night—and he may; who knows?—they could be easily straightened out and found to leave his family comfortably provided for. Any man with an ounce of brains will pause and think for a moment over such a question as that. Then follow up the thinking and secure a policy of life insurance."

"Starvation is a hard thing to face. No man with an ounce of warm blood in his heart will die leaving his family in any such predicament."

"The insured man, who thinks the life insurance agent is not his friend should not leave his family to find out his mistake. It would be a costly and painful discovery." Motto. Insure your life. The North American Life is a thoroughly reliable and responsible company, which, together with its advantageous investment plans of insurance, its satisfactory earning power and the splendid profit results paid under its matured investment policies, make it a very desirable company in which to insure.

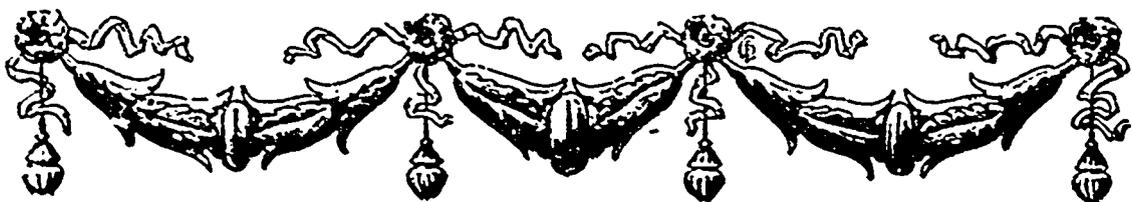
Copies of its last annual report and pamphlets explanatory of its attractive investment plans of insurance, furnished on application to Wm. McCabe, F. I. A., Managing Director, North American Life Assurance Company, 22 to 28 King street west, Toronto, Ont., or any of the company's agents.

### LOOK OUT FOR THEM.

Through pedlars and other itinerant dealers, Canada is at present being flooded with bogus "gold-filled" watches. You will be wise, therefore, to purchase such goods from some reliable watchmaker in your own vicinity.

In order to protect the public in this matter, The American Watch Case Co. of Toronto, one of the largest and most reputable watch case companies in America, have given notice that all "gold-filled" watch-cases of their manufacture bear their registered trade-mark for such goods, a winged wheel (thus ) in addition to one of the following names—"Promier," "Cashier," or "Fortune," according to style and quality. In addition to these stamps, every case is warranted by printed certificate bearing the name of the Company. When you purchase a "gold filled" watch, be sure and look for the "winged wheel," as this reliable Company absolutely refuses to accept responsibility for any gold-filled case not so stamped.

The steamer Queen City is now prepared to receive tenders for excursions from Toronto to all points on Lake Ontario. This steamer is being fitted up in first-class style and everything will be done to make the passengers comfortable. For further particulars apply to Smyth & Guthrie, 69 Yonge Street.



## THE LITTLE FOLK.

## Effie's Hymn.

BY JENNIE M. BINGHAM.

Things had come to a crisis at the Bennetts. Not that it was anything very new for things to come to a crisis, but it wasn't any easier on that account. Mamma Bennett was sick again, and lay on the bed with a very pale anxious face, and Effie had actually caught her crying. Doary mo! It was just dreadful to have one's mother cry. It meant that a crisis had come sure enough.

And their breakfast had been just mush, "seasoned with salt." No butter or molasses to make their breakfast table interesting and attractive to a forlorn little girl.

Effie sat swinging her foot off the low steps, and thinking and thinking what a disagreeable thing it was to have a mother that would get sick and a father that would go off and stay away long, long whiles, and then would come home very cross and very tired—so tired that he would lie and sleep day after day.

Effie was a little girl and didn't know much about the world, but she was quite sure some little girls didn't have so many trials as she and Mollie and her little brother Bob. She saw some at the mission Sunday school who looked as though they didn't have cold mush for breakfast, and as though their fathers cared when their dresses were worn out and their shoes grew shabby. Some day she would be grown up and then she would earn money to buy medicine for mother and good breakfasts and pretty dresses; and "Effie, Effie!" broke in Mollie, "don't you wish you'd a hand organ little girl, and then folks would give you pennies, and you could buy an orange? I love an orange."

Effie's face brightened, but soon dropped again.

"If we was rich, we'd do that; but O my! hand organs cost lots o' money. More'n you could hold in yer two hands, Mollie Bennett. I heard Jim say so."

Mollie sighed heavily, and Effie sighed, too.

"Oh, dear!" said Mollie, "I'm sick o' playing graveyard in the sawdust."

"Let's play dolls," suggested Effie, who never could bear to have Mollie get low-spirited and cross. Mollie had a twisted foot, and could never play tag nor jump the rope, and Effie was a very considerate older sister.

"I hate to play dolls," snapped Mollie, "'cause my doll never has new clothes."

"Let's sing," said Effie. "Let's sing my hymn what we learned in Sunday school. Let's play we's grand ladies singing before folks and we'll take turns on the verses."

The low, rickety steps became the platform for the singers right speedily, and little Mollie hobbled up and made her bow. She sang in a sweet voice that somehow sounded very sad and pathetic:

"I think, when I read that sweet story of old,  
When Jesus was here among men,  
How he called little children as lambs to his fold,  
I should like to have been with him then."

It was Effie's turn next, and she began on the second verse:

"I wish that his hands had been placed on my head,  
And that his arms had been thrown around me."

and then she stopped suddenly, and looked very excited. "Oh! Oh!" she said, "I've the ght of something lovely—just too lovely."

"Is it something good to eat?" asked Mollie, hurriedly. Her pale cheeks flushed quickly, and her eyes shone. Effie was always thinking up good things.

"No, not 'zactly," said Effie, looking perplexed; "and—and we'd have to take Bobby with us, I'm afraid, to keep him out o' mischief, and he don't know any of it, 'cept the first verse, and he will sing it—I fink when I read the sweet 'tory of old'—not a bit plain."

"Where? where? On a stage, like grand people?"

"No, just 'round the streets. One street after another, where folks look kind and as if they wouldn't set their dogs on us, we'll stop and sing my hymn; and then maybe they'd give us pennies if we sung it real good, and they liked it, and we didn't bother them."

"Goody! goody!" shouted Mollie, jumping up and down, and clapping her hands. "Let's go. Come, Bobby."

Bobby was always ready to go, for that matter. Effie looked him over and shook her head doubtfully.

"Bobby, do you s'pose you'll 'member to hold your feet out o' sight, 'cause the holes show dreadful, and will you leave your hat to home 'cause it's so ragged?"

Bobby promised dutifully.

"And, Bobby, you mustn't sing only just the first verse—just the first, 'cause it's the only one you know. Here to home sister

let you sing on it when we sung the others, but you mustn't this time, when it's for other folks. Now promise."

And Bobby promised, and actually left his beloved hat at home. "If we got some money," Effie whispered to Mollie, "we'll get him an orange."

They wandered on down the street, and soon they came in front of a nice big store with a good many men sitting around inside. There wasn't any big dog anywhere about, and so Effie halted, with Mollie on one side and Bobby on the other. She was dreadfully scared at first, and perhaps would have run away without the song, but Mollie had started the tune,

"I think when I read that sweet story of old,"

and Bobby was using his privilege lustily on this verse. They were the sweet voices of children singing a Christian hymn, and it rose above the clink of glass and tongues, and hushed the discordant sounds within.

"Hear that!" said the men, and they moved up toward the door. Strange sort of music for such a crowd! Coarse faces, bloated faces. On the next stanza Bobby forgot, and sang away as at his first verse, in spite of Effie's twitches at his arm. But it didn't put them out a bit, and his "sweet 'tory of old" rang out above the rest—the sweetest story ever told—"How he called little children as lambs to the fold." No wonder the audience grew interested and quiet. The voices of the children sank low and soft on the last verse—

"In that beautiful place he has gone to prepare,  
For all who are washed and forgiven;  
And many dear children are gathering there,  
"For of such is the kingdom of heaven,""

The hymn was finished, and they were going away, and nobody offered to give them pennies. Effie was disappointed—oh! so disappointed she almost wanted to cry. It was hard enough to plan a campaign and stand up before all those young men and sing, and now the fun was all gone. It was downright drudgery now. And Mollie—poor Mollie, hobbling down the stop with her twisted foot—couldn't understand why the program should end so, and looked up at Effie wonderingly. Bobby only clasped his hand in Effie's and said, coakingly: "Now, I want an orange."

Far back of the others in the saloon was a man who sat with his hat pulled down to his eyes. He didn't seem to hear the sweet hymn, but he did; bless you; yes, every word. He knew the voices and guessed why they had come. He heard the comments of the men, interspersed with oaths.

"Pretty children!"

"I hain't what they might call a Sunday school man, but that's good enough for me."

"Don't look 's though they's overfed, hey?"

"Or overclothed, for that matter?"

He had heard them sing before, but it never sounded quite like this. "Washed and forgiven!" in that sin-defiled place. He raised his head and saw the children turning away from the door with disappointed faces, and Mollie hobbling away last of all.

Some one was asking for a glass now, and remarking: "I reckon their folk's hain't 'eetot'lors."

How he hated himself and this wretched life. He had a dollar in his pocket not yet spent. He got up and strode hastily out and up the street. Soon he found them. A cross-looking man had ordered them away from his saloon, and the children were crying, while Effie tried to hush them. She tried to hush them more and more, when she looked up and saw her father. But he did not scold them. He held out a hand to each, saying: "Come;" and then he stopped at the store and bought some oysters and crackers and oranges, and started for home.

Oh, but wasn't Effie surprised! and as for Bobby and Mollie, they thought oranges were nicer than Sunday school hymns any day.

They all went home and gave mother a surprise—such a big surprise, it almost cured her, and the best part of it all is, it lasts.

The sweet story of old has taken possession of father's heart now, and no more do the little troubadours have to sing for a dinner.

In Connecticut a few years ago lived a lady who had a beautiful flower garden, in which she took great pride. The whole country was proud of it, too, and people drove miles to see it.

She fastened two large baskets on the outside of her fence next the road, and every morning they were filled with cut flowers—the large, showy kinds in one basket, and the delicate, fragile ones in the other. All the school children going by helped themselves and studied the better for it, and business men took a breath of fragrance into their dusty offices that helped the day along. Even the tramps were welcome to all the beauty they could get in their forlorn lives.

"You cut such quantities," some one said to her, "aren't you afraid you will rob yourself?"

"The more I cut the more I have," she answered. "Don't you know that if plants are allowed to go to seed they stop blooming? I love to give pleasure, and it is profit as well, for my liberal cutting is the secret of my beautiful garden. I'm like the man in 'Pilgrim's Progress':

"A man there was (though some did count him mad),  
The more he gave away, the more he had."

Religious Tract Work.

The 63rd annual meeting of the Upper Canada Religious Tract and Book Society was held in St. James' Square church, Toronto, on Monday evening the 11th inst. The president, the Rev. G. J. Bishop occupied the chair and in a few brief and well-chosen words introduced the subject of the evening. He emphasized the acknowledged place of the Tract Society among the foremost Evangelical organizations in Canada, and also the success that under the blessing of God had attended its multifarious operations during the past year.

The annual report was presented by the Rev. Robert C. Moffat, D.D., the zealous and successful secretary. In moving its adoption he pointed out the increasing opportunities for usefulness both in Canada and Schuna, in which fields there are now engaged in active work 14 Colporteurs and 2 Sailors Missionaries. He showed that the aims and methods of the Society were commending themselves to the hearts of Christian people, and that throughout the Province a constantly deepening interest was being evinced in the Colportage and Tract work. After the motion had been duly seconded by Mr. J. K. Macdonald, who for over thirty years has been one of the Secretaries of the Society, and has taken a most active interest in all its business, the Report as presented was heartily adopted by the meeting and the officers elect for the ensuing year were duly appointed. The addresses of the evening were delivered by the Revs. Principal Sheraton, J. A. Morison, B.A., Dr. Parker and others, and were more than ordinarily instructive and inspiring. It was well remarked by Principal Sheraton that among all the various Societies of united Christian effort three appeared to him to rank foremost, viz., the Missionary Society, the Bible Society, and the Tract Society. The audience was a most representative gathering of the prominent and matured Christian people of the city. The following is a synopsis of the labors and accomplishments of the Society and its workers during the past year.

During the past year 35,000 volumes of good books have been placed in Christian homes—safe Christian books of special value for time and eternity. The aim of the society is to reach every family with the Word of God in its own mother tongue, for not only in new settlements, but in old, there are many homes without the Bible. The directors thankfully report that 7,500 copies of the Bible have gone into use during the past year through the agency of the society.

The colporteurs travelled in the year 8,932 miles, visited 15,274 widely scattered families; sold 3,228 Bibles and Testaments, and 12,251 volumes of the best religious books.

During the past year mission work has been steadily carried on among the sailors on our lakes, canals, and rivers. A "Sailors' Rest," the first of its kind in Ontario, has been established in Kingston for the special benefit of the sailors.

The sum of \$772 has been expended in free grants of Bibles, books, and tracts. Hospitals, prisons, lumbermen, miners, sailors, new settlers, the W. C. T. U. and Y. M. C. Associations have all been liberally supplied.

The greatly neglected, yet most important, home mission work, the lumber camp, is steadily kept in view. During the year colporteurs have visited a large number of the camps. Eighty-three lumber camps were supplied in the Ottawa valley and North-eastern Ontario.

The society have been able to aid many Sabbath schools, especially in Algoma and the North-West.

\$500 of yearly interest from the very generous bequest of the late Wm. Gooderham is entirely devoted to Chinese mission work.

Rev. Dr. Moffat, in addition to all his yearly increasing office work in Toronto travelled over 7,000 miles, preached 83 times, gave 110 addresses, and held 75 public meetings, so as to keep the many-sided mission work of your society fully before the churches. By his pulpit services and Sabbath collections, he paid all his travelling expenses, and in addition passed over

\$403 to the general funds of the society.

The following officers were elected for 1896-7. President, Rev. George J. Bishop; Vice-Presidents, J. K. Macdonald, Rt. Rev. M. S. Baldwin, D.D., Bishop of Huron, Rt. Rev. A. Sweetman, D.D. D.C.L., Bishop of Toronto, Rev. Joshua Denovan, ex-Pres., Rev. A. Sutherland, D.D., Rt. Rev. T. W. Campbell, B.D., ex-Pres., Rev. John Hurton, B.D., ex-Pres.; Rev. Canon Sarson, ex-Pres., James Brown, Treasurer, Mr. Mungo Nasmyth, Secretaries, W. A. Douglas, B.A., Rev. J. A. Morison, B.A., Rev. Robert C. Moffat, D.D., and Revs. W. R. Parker, D. D., G. Webber, J. J. Hill, H. P. Welton, D.D., D. C. Hossack, M.A., L. H. Jordan, B. D., A. Macgillivray, W. W. Weeks, S. D. Chown, G. A. Kuhring, M. A. T. B. Hyde, W. A. Hunter, Ph. D., Messrs George Pim, J. J. Woodhouse, E. J. Joselin, A. E. O'Meara, James Knowles, Jr., A. G. Watson, Henry Graham, Wm. Wedd, jr., R. H. McBride, John Govans, H. Moyle, B. E. Bull. Depository, Mr. John Young. Permanent Secretary, Rev. Dr. Moffat.



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